Volume LXVI CHICAGO, DECEMBER 8, 1910 Number 15

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

There is no doubt that residents in a settlement too often move towards their ends "with hurried and ignoble gait," putting forth thorns in their eagerness to bear grapes. It is always easy for those in pursuit of ends which they consider of overwhelming importance, to become themselves thin and impoverished in spirit and temper, to gradually develop a dark mistaken eagerness, alternating with fatigue, which supersedes "the great and gracious ways" so much more congruous with worthy aims.

Partly because of this universal tendency, partly because a settlement shares the perplexities of its times and is never too dogmatic concerning the final truth, the residents would be glad to make the daily life at the settlement "conform to every shape and mode of excellence."

It may not be true,

"That the good are always the merry,
Save by an evil chance,"

but a settlement would make clear that one need not be heartless and flippant in order to be merry, nor solemn in order to be wise. Therefore quite as Hull-House tries to redeem billiard tables from the association of gambling, and dancing from the temptations of the public dance halls, so it would associate with a life of upright purpose those more engaging qualities which in the experience of the neighborhood are too often connected with dubious aims.

—*Jane Addams in Twenty Years at Hull-House.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXVI. THURSDAY, DEC. 8, 1910. NUMBER 15.

Be a good comrade. Learn the secret of good comradeship. Many men do not know it at all. Be just, strong, frank, fearless, independent, but add your strength to the strength of your fellows. Do not stand aloof, or sulk, or be unsocial. Do not jeer at other men and find fault with them. Learn to do "team work," learn to co-operate. Give and take in friendly conversation. Be generous.

Speak to men freely; meet them half-way, never with a scowl, with contempt, with indifference. Greet your fellows with a smile; give them the "glad hand." Keep the healthy circulation of a warm heart.

Be good comrades in the home. Drop the 'obey' from the marriage service. Put away dictation, self-will, and egotism. Let good-will command your conduct. Be comrades with the children; keep their confidence; enter into their sports and studies. Teach them early to say not so much "I" and "mine," as "we" and "ours." Teach comradeship and democracy in the schools. Let the teachers respect their pupils, appreciate the good in them, look always for good, draw it out and encourage it.

—*Charles F. Dole.*

The American Bible Society is preparing the public mind for a great ter-centenary celebration of the appearance of King James' Version of the English Bible, which appeared some time in the year 1611. In the absence of any definite date the Society suggests that Sunday, April 23, of next year (the first Sunday after Easter) and the week following should be set apart for an adequate celebration. The suggestion is a most fitting one. The academic, as well as the religious world, all the colleges, as well as all the churches, may well recognize the mighty influence which this version has laid upon the language, literature and general culture of the English speaking people, as well as upon the moral and the religious life. The Society offers to furnish books and references to those wishing to develop the necessary program, but the potency of the occasion will be largely lost and the "King James Version" will be dishonored if the fact is not clearly emphasized that at the end of three hundred years there is a better version called for, and that the growh of scholarship and the attendant change in language necessitates that the English Bible be brought down to date. Not a *king's* version, but a *people's* version, not the reflection of monarchy, but of democracy, should make proper a 20th century version of the Bible. Not a revision but a new version would be the most fitting celebration of the three hundred years' domination of the version that was never King James', that has always merited a nobler name than that of him who wore a doubtful crown in a doubtful manner.

Last Sunday was a notable day in Chicago for the colored race. Their most eminent representative, Booker T. Washington, made seven addresses, all of which were listened to with keenest sympathy by very large audiences. He began his itinerary at 10 a. m., in the South Congregational Church on Drexel boulevard. At a little after 11 he appeared at the Abraham Lincoln Centre just after the devotional exercises had been conducted by the pastor, and spoke with great power for forty-five minutes. Without waiting for the hymn, or even the collection, he withdrew, and at half past one he was addressing an Evanston audience. At 8:00 p. m. this itinerary reached its climax in the presence of the great Sunday evening audience at Orchestra Hall, at the centre of the city. Its seating capacity of 3,000 was exhausted and many hundreds went away. In all these addresses Mr. Washington sounded a courageous note. He dwelt upon the encouraging present and the hopeful future of the ten million colored people in the United States, who comprise a race only forty-seven years out of bondage and who represent a lower ratio of illiteracy than that of Italy, Spain or Portugal. He dwelt upon the inspiration of a young race and the advantages of a people whose history is before them and not behind them. Mr. Washington gave the latest news based on recent travels, not only through Europe, but through the Southern States. While not ignoring the grim facts or denying the painful obstructions, the wicked injustices still besetting the colored man, he sounded the cheerful note that is abundantly justified by what is being done and felt by the colored people of the South, where they find not only their unkindest and most unjust critics, but also their truest friends and rational helpers.

The *Unitarian World and Work* for December speaks of a report of a "Committee on College Girls" before a recent meeting of the officers of the National Alliance. This committee reports a movement among the Unitarian girls at Brown University, who have taken a pew in the First Church of Providence. At Northampton, girls interested in liberal religious thought are planning for a visit from some prominent Unitarian speakers once a month, and some similar activities are being agitated at Vassar. These are

suggestive hints. There is less danger that the atmosphere of our higher educational institutions will be poisoned by sectarian narrowness than that they will be devitalized by religious indifference and social superficiality, an outwardness as distinguished from the inward consecration which realizes that the culture of the spirit is dependent on social co-operation, relationship, and the helps that come from institutions. It is a pity that our college girls should become so absorbed in their studies, their functions and their sororities that they neglect the altars of religion, lose the sane and saving habit of church attendance, and the ministrations and inspiration that belong thereto. When by thought and culture the claims of any given church are denied it may be well to respect such movements of the mind. But to neglect the church, to forget its claims in the hurried round of social excitement or the over-preoccupation of the recitation room, is to be lamented. Perhaps this note will fall under the eye of some college girls and boys who have gone out of liberal homes, or perhaps it may be read by the parents thereof. We would be glad to open correspondence with such with a view of seeing what more might be done by co-operation in the lines indicated by the activity of the college girls at Providence and Northampton.

The Death of Mary Baker Eddy

Mary Baker Eddy has at last "gone the way of all the living," and we may now expect an academic estimate of her life. The years of her pre-eminence have been so shrouded in mystery, so embedded in a certain kind of adoration on the part of her followers, that it has been difficult to place her where she belongs, in company with all the children of men among human beings beset with the peculiarities, faults, weaknesses and strengths that characterize human beings. She fondly hoped and confidently asserted that she was to leave behind her all that was necessary for the continuation of her work and the perpetuation of her power in her "Science and Health." But if history is not to be tricked and refuses to be repeated, the over-estimate of her message, the exaggeration of her personality, the artificial and oftentimes extraneous matters resorted to to increase her potency, the clothing her with almost supernatural power and with the avowed "special revelation" characteristics will be followed by a disillusion, and eventually she will take her place in that long line of the "specially inspired" leaders that have had their day, have passed, and left behind them a waning power. Ann Lee, Joseph Smith, Alexander Dowie, Joseph Schweinfurth are American instances. We are inclined to give to each of these credit for real power; for the major part of their lives they were in the main sincere. If there were delusions they were in the main self-delusions. All of them to a degree talked sense and preached righteousness, mercy and peace. They did bring comfort, strength and health to their followers, but all of them reached their maximum early. Disappointment, confusion, forgetfulness followed on account of their over-enthusiasm, their lack of modesty, the absence of that humility that becomes the truly God-possessed. Mary Baker Eddy presented forcibly a commonplace, though often neglected fraction of the truth, but because it was a fraction and not the whole truth, the unending years of God will correct the erroneous page, enter the omitted items, and balance the account. The church she has left behind her has acquired a notable momentum. It represents an enviable amount of wealth, social prestige, and the enthusiasm that goes with novelty and with youth. The going hence of this "incarnation of divinity," this inspired expositor of the Bible, whose words are considered an adequate commentary and the necessary key to the Holy Bible, will for the time being inspire still greater loyalty. It will be the occasion for a new rally, and the altars of the Mary Baker Eddy cult in religion will for the time being be visited with additional fervor. But the disillusion will come. Division, deliberation, the re-examination of the credentials will follow, and the mountainous pretensions, the pious arrogance, the smug complacency and the indignity to science and universal experience will be seen in their true light. The affirmations of Mary Baker Eddy concerning the potency of spirit and the domination of mind will remain, but her denials of the realm of matter, her affected effacement of the body, and her impious neglect, if not contempt, for the vast treasures of literature and science, will be discovered and punished with forgetfulness. Her "Christian Science" was an incidental agitation, an eddy in the stream that is moving toward a scientific religion and a religious science.

THE HIGHER FAITH

He sends no burden we may not endure,
And after labor there is sweet release;
The midnight billows we may sail secure,
Certain of refuge and a port of peace.

For comfort call to "Him who sitting in
The circle of the heaven" heard the cry
Of those weak voices over all the din,
And fed the ravens, he is ever nigh.

And when the shadows gather like a pall,
The more implicitly trust in the Lord;
When perils threaten us, we should recall
Our part is to obey; God's to reward.

"Commit thy ways unto the Lord" and thou
Triumphant into port shall ride at last,
Sweet comfort in thy heart and on thy brow
The sunshine speaking of the tempest past!

Alonzo L. Rice in Sun-Ways of Song.

The Annual Book Number

(Continued)

History, Essays, Reviews

We have noticed how the son of a Confederate soldier has come up to give us the latest and in many ways the most just estimate of the forces that made Abraham Lincoln. It may be that it is given to a Confederate soldier to give us the best and fairest popular history of the War for the Union, which he calls "The History of the Confederate War," by George Carey Eggleston, in two volumes (Sturgiss & Walton Co.) This Indiana youth found himself in Richmond at the opening of the war and was swept into the service on the other side, and the Confederate frankly opens his second volume by saying that the war was "simply a culmination of that irrepressible conflict between the sentiments of free and slave labor which had constituted the burden of the country's history for nearly a quarter of a century." If there had been no slavery there would have been no war, and no just estimate of the war or the men who engaged in it can be arrived at except by those who admit this fundamental proposition.

From the Harper house comes one of the most interesting books of comment of the year, in W. D. Howells' "My Mark Twain, Reminiscences and Criticisms." We find genius setting itself to the task of interpreting genius, one romancer estimating a peer, but, more than that, one comrade and neighbor giving delightful appreciation of his companion. When Howells met Twain, it was a battle of wits and at times a communion of congenial souls. One can read Mark Twain without Howells' interpretation, and one can enjoy Howells without knowing Mark Twain, but this connecting link heightens the pleasure found in the study of each. It intensifies the impression. One will go far to find a more delightful bit of literature than this book, which was not meant as literature, but as a tribute of one friend to another.

We have before us seven books from the Putnam house that are hard to classify, but which one is glad to own. "The Real Roosevelt," containing selections, with a foreword by Lyman Abbott, does not increase the confidence of the peace-lover in this tempestuous advocate of peace. Strenuousness is inspiring, but poise and peace are better, truer indications of greatness.

"The Romance of the American Navy," by Frederick Stanhope Hill, contains much quaint and valuable information. The vicissitudes of the American Navy from 1775 to 1909 are interesting and instructive. We are glad that this ex-naval officer has exchanged his sword for the pen. Let it be a history of a vanishing industry.

"Lords of Industry" and "Mazzini and other Essays" are the titles of two volumes of essays gathered by the literary executors of Henry Demarest Lloyd. How rich they are in wisdom and learning and human sympathy! The Mazzini volume shows how this gentle man loved his books, William Morris, Emerson, Henry Vane, and the scholars in contemporary practical question were congenial themes to him. In the "Lords of Industry" are discussions of "Monopoly," "Making Bread Dear," "What Would Washington Do Today?" "Uses and Abuses of Corporations," "The Sugar Trusts," and "The Tariff Matter," enough to make a senator's reputation in Congress if he would but study these papers and wisely use the material found therein. Here is a delightful translation from the French,—"George Sand and Some Aspects of Her Life and Work," with portraits, a book to delight one who knows George Sand and to awaken a desire for knowledge in one who knows her not.

Here is another volume from the pen of Marion Harland, a new series of "Where Ghosts Walk," and what delightful ghosts they are, ranging from the ladies of Llangollen to Sir Philip Sidney, Joan of Arc, and the spirits that haunt the weird and mystic Stonehenge.

Last in this bunch of Putnam books is a volume that bears the date of 1909, but which reached us in 1910, another study of the Pilgrim Fathers by Winnifred Cockshott. It would seem as though the subject has been covered by critical students and that there is not much left to do after the Dexters, father and son, have completed their task, but this is confessedly an attempt at a popular version, and there cannot be too many. The Dutch impact is too often neglected; the four chapters given to this episode ought to be read with interest by those who boast of Puritan ancestry.

Miscellaneous

Among the books hard to classify which have come in on the 1910 tide are the little things that represent much thought, affection, and oftentimes many misplaced hopes which, though ephemeral in the very nature of things, leave a permanent influence, both subjective and objective. Among such is "John, the Unafraid" (A. C. McClurg & Co.), which set so many people guessing as to its authorship. We believe it is now pretty well settled that ex-Senator W. O. Mason, of Chicago, is the guilty party. It is the gospel of cheerfulness and hope written into parable, which may be an antidote or a corrective to "Nietzche, an Outline and Aphorism," from the same press. However one may recoil from the conclusions of this un-sunny philosopher, he is a real philosopher and knows how to state great truths in striking fashion.

"World Corporation," by King Camp Gillette (New England News Co., Boston), is a daring dream book which undertakes to render the dream of Universal co-operation into a business proposition.

"Story-telling; What to Tell and How to Tell It," by Edna Lyman, is another of McClurg's books that ought to meet a growing want. Story-telling is getting to be a serious department of pedagogy, and this book is rich in suggestions of materials and methods, good for mothers, teachers and big brothers and sisters.

"The Education of the Child," by Ellen Key, with an introduction by Edward Bok (Putnams) is another pedagogical book that starts, as all good modern pedagogy should start, with Goethe, the father of the "better education." This book carries the education beyond the text book and beneath the intellect into the heart and conscience.

Lucy Larcom said she would rather be the poet of little children than the laureate of a king. To make a real series of readers is perhaps to shape a nation's taste, to create poets and prophets. This high task has been undertaken by Mrs. Harriet Taylor Treadwell and Miss Mary Free, the Principal of the West Pullman School and a primary teacher in the Forrestville school in Chicago. The Primer (Roe, Peterson & Co., Chicago) is already out. With the delightful illustrations in color by Frederick Richardson, these editors propose to convert the wealth of literature into coin current for the growing minds of children. The Little Red Hen, the Gingerbread Boy, the Squirrel, the Rabbit, the Goat and the Pancake are all here in picture and in simple phrase. A book that so holds the attention of the elders is probably as sure of delighting the children.

"The Girl Wanted," a book by Nixon Waterman (Forbes & Co., Chicago) is a companion book to "The Boy Wanted" by the same author, and is handsomely printed by this enterprising young publishing house of Chicago. These are wholesome books for the boys and girls, cheerful essays on serious subjects, illuminated with picture and poetry. This book and its companion are wholesome fruit for the Christmas tree.

WELCOME HELPS

We have reserved to the last the mention of two books of great value to workers for social betterment, such as feel that wealth, whether it be wealth of pocket, health of body, vigor of brain or heart ability, is a responsibility, a trust to be administered, "a charge to keep."

The first is Ada Earland's "Ruskin and His Circle," (Putnam), which has already received attention in our editorial columns.

"Ruskin is unquestionably already a waning influence in the life of today," is the recent dictum of a wise professor in a prominent college. When another professor was asked, "Who is today the most potent teacher in the realm of sociology?" he replied, "Unquestionably John Ruskin." Which of these professors is right? Is John Ruskin a "waning influence" in the life of the world, or is he still a vital and growing power, one who is but at the threshold of his career as a force in modern thought? We know not what the verdict of the book-seller or the librarian may be concerning the matter. We wish we were in the way of knowing. But pending such a verdict, we are inclined to coincide with the opinion of the last mentioned professor.

Perhaps the most central things in the sociological contentions of John Ruskin were these four counts. 1. Wealth is a responsibility. Every wealthy man should wear a glass pocket-book, an account of his administration is due to the world. The three fundamental elements in the social well-being of society are represented by the three deadly D's, Debt, Diet and Dress. The wasteful extravagances in these directions, he argued, must be considered as primary factors in any sociology that is worth while. 2. Under the head of Debt, of course, come the fatal extravagances and the horrible waste incident to speculation, political artistocracy and war. 3. Under the second head, that of Diet, comes the horrible burden of disease and degradation incident to the burden of drink and gluttony, and, 4, under the third "D" comes Dress, the extravagances, the outrage to good art, to refined tastes, and the abominations of the mills, the sweat shops, the vulgarities of fashions and the tyrannies of the needle industry. If these four counts are elements in scientific sociology, then certainly John Ruskin has not yet come to his majority. His power is to grow and is growing, for surely no man has written so interestingly, so searchingly, so convincingly, on these lines as John Ruskin. To the enforcement of these principles he consecrated a vast, though an irregular and oftentimes a pained and distressed genius. For this reason anything that throws light upon the life of this much suffering child of genius is very welcome, for no man of modern times with the sole exception of Lyof Tolstoy has more effectually interpreted his message by his life.

This last book, then, by Ada Earland, with its twenty illustrations, is as timely as it is interesting. Those who have avoided Ruskin as a crank and feared him, if for no other reason than his voluminousness, will do well to avail themselves of this gossipy introduction to the many friended man, to the much loving, much suffering, and sadly solitary student of life and art. How artists and poets, men and women, gathered about him, loved and admired him, and how

generously he reciprocated, is revealed in this attractive volume.

The second welcome help alluded to is Jane Addams' "Twenty Years at Hull House, with Autobiographical Notes" (Macmillan). The present writer confesses that the announcement of autobiographical articles by Miss Addams came as a shock, and he still is not wholly reconciled to it, but in this case, as in the case of Washington Gladden's "Recollections," with which this work of Miss Addams naturally classes itself, the reading removes the objection, for in both books we are given a vivid, striking, truthful cross section of contemporary reforms and of the deeper, truer life of our generation. The reminiscent element is so subordinated to the problems involved, so interpretative of the work done, and, still better, of the work doing and to be done, that we forget the distressing suggestion of flitting time incident to autobiographies. This book is a worthy companion and more, an indispensable comment upon and interpretation of her preceding books issued by the Macmillan Company,—"Democracy and Social Ethics," "The Newer Ideals of Peace," and "The Spirit of Youth in the City Streets." The four books taken together form a sociological library all the more scientific because the "theories" and "systems" are so attenuated and subordinated to facts and experiences. Sociology is still in its infancy. A text book in this new science is no sooner printed than it is outgrown. Indeed, most of them are written for the avowed purpose of clearing the ground or preparing the way, but these books of Miss Addams', next to those of Lyof Tolstoy, group effectively the materials that await the sociologist's hand, the facts that demand study. They diagnose the disease and leave to others the prescription that must inevitably follow.

Whatever the inheritance in Jane Addams which made Hull House possible, the environment which Hull House created for her has reacted in such a way as to make her path luminous for others to follow. What a strange medley of life is that which has eddied around Hull House on Halsted street, but how wonderfully interesting, how inspiring it has been to the artist, the musician, the student of language and the handicrafts, and how fascinating is the life that has grown out of this environment. Some day another Tennyson will come and tell in rythmic numbers that "Better a year on Halsted street" than a decade on the "drives" or "avenues" of Chicago, because there is ten times more joy, more enthusiasm, more fun, more inspiration, more things to see, to feel, to think and to do at the one place than at the other.

Miss Addams in her preface apologizes for this biographical contribution at this time, because it served as a "back fire" to extinguish two biographies that were on the way, which threatened to "make life in a settlement all too smooth and charming." Surely her object has been accomplished. The life at Hull House has been beset with gruesome realities, but on account of them, not in spite of them, there is light and life and inspiration in her words, as well as in her life. Here is the inspiration of the battle line. Thomas Starr King used to say that he never knew the joy of extemporaneous speech until he faced a front row of cocked revolvers. Something like this is the inspiration of the true settlement worker. Let those who think of settlement work as a pastime, as an accomplishment, or, worst of all, as a "finishing process" to follow academic years, read this book, that they may be warned against the delusion; but let those who seek an adequate motive in life and who would fain find how to make life worth while, who would test the truth of the old Bible text, "It is better to go to a house of mourning than to a house of feasting," read this book. A word of hearty commendation is due to Miss Nora Hamilton, of the Hull House, who has furnished the illustraions, admirable in execution and apt in character.

Reviews

BY H. F. B.

"A Valid Religion for the Times," by Parley P. Womer. The author of this suggestive volume is pastor of the Park Congregational Church, St. Paul, Minn. True to his sub-title, "A Study of the Central Truths of a Spiritual Religion," Mr. Womer has assembled here a series of essays dealing with such subjects as "The Spiritual Mind," "Spiritual Receptivity," "The Moral Demand of Jesus," "The Ministry of the Bible," "The Prayer Instinct," "The Need of a True Estimate of Values." One suspects as he turns the pages that these essays have been used as sermons, re-written for publication. If this be true they are representative of the type of pulpit work that is reaching men today. The author shows himself to be in sympathetic touch with scientific and social tendencies of our day and to be making an honest and effective attempt to bring to the men of our day a spiritual message which they will and must heed. His style is clear and crisp, and closely knit. The book is well worth reading and will be found thought-provoking. (Broadway Publishing Company, New York; $1.00).

"The Facts of Faith," by Charles Edward Smith, D. D., is as the author says the result of an attempt to express in definite form the content of his faith. Such an attempt always has interest, if the author shows himself to have faced the truths which have troubled the reader and gives promise of ability to suggest a way to the light. This little volume of eighty pages will scarcely meet the requirements of the student of modern problems in the fields of thought that bear most directly upon an interpretation of the experiences of the soul of man. The author does not seem to have grappled with these problems, though

he makes extended quotations from some of the modern writers in the field of Biblical Criticism. (Sherman, French & Co., Boston; 80cts).

"Common Honesty," by Orren M. Donaldson, is a book of 125 pages with the sub-title, "A Study of Fundamental Principles and Their Relation to the Labor Problem." The author does not claim originality of thought but an attempt to set forth recognized industrial doctrines from the point of view of our day. He simply sets forth briefly commonly taught socialistic theories, and especially the possession of land by society rather than by individuals. The book is addressed to wage-workers. (Van-American Press, Chicago).

"Two Books for Girls," by Forbes & Co., Chicago: "Engaged Girl Sketches," by Emily Calvin Blake, and "The Girl Wanted," by Nixon Waterman. The first of these volumes is a series of sketches concerning girls who are engaged, with the evident purpose on the part of the author of causing girls to think before entering into wedlock, of the realities of married life and their fitness to meet them. The second volume is by the author of "The Boy Wanted," etc., and is in the style of friendly chats with girls about the things that will make their lives truly successful. Portraits of some of the greatest women of history, and an abundance of quotations from the master minds of the world are its most striking quality. The books sell at one dollar each.

"I Choose," and "Yet Speaketh He," are two volumes by Gertrude Capen Whitney. The volumes are small, less than a hundred pages each, attractively bound for gift books. In the first the author makes use of a story of a girl in domestic service, who learned the power of choice to live a life independent of environment, attaining character by every experience of hardship and temptation, all of which were turned to life's account, coming at last to highest character and service. The story is beautifully told. The second story, as the title suggests, preaches the gospel of immortality for the life that is so lived that its influence goes on in ever widening area. (Sherman, French & Co., Boston; 80cts net).

"Confessions of a Barbarian," by George Sylvester Viereck, keeps one reading only by the iconoclastic spirit of the writer and his original and sometimes striking ways of saying things. He speaks, as he says, "ex-cathedra and not with infallibility." His purpose is to interpret the life of Europe and America in comparison with one another. The interpretation displays no remarkable insight in the underlying racial characteristics, but a rather striking though superficial interpretation of the ways of each people. One can but feel as he turns the pages that the author's chief desire is to be different from others. (Moffat, Yard & Co., N. Y., 1910).

"Resources—An Interpretation of the Well-Rounded Life," by Stanton Davis Kirkham, author of "The Philosophy of Self-help," "The Ministry of Beauty," and "Where Dwells the Soul Serene." Mr. Kirkham writes like a good physician of souls, with knowledge, wisdom and the practical purpose to help. This volume, as the title indicates, deals with the underlying resources of the really rich and strong life. It is a message that an age like ours, so intensely interested in the material resources of life, should not fail to hear, and Mr. Kirkham has spoken it well. The temper of the book is seen in the following word from the preface: "Society is haunted with ghosts,—men who have died to the spiritual life, men who have died to the intellectual life, and whose physical apparitions are left to monopolize the world. The rich are popularly supposed to be they who have money,—commonly men of one resource only; whereas true wealth consists in the variety of our resources and the extent of their cultivaiton." This is not new, but it is said with the truths of modern psychology in mind and is well said. The chapter headings in single words indicate the scope of the work: Intellect, Spirit, Love, Wisdom, Thinking, Will, Society, Solitude, Nature, Reading, Music, Money, Vocation, Play, Hobbies, Home. (G. P. Putnam's Sons, N. Y., 1910, $1.25 net).

"A Message to the Well," by Horatio W. Dresser, Ph. D. Readers of the many books by Dr. Dresser written under such titles as "The Philosophy of the Spirit," "Health and the Inner Life," "In Search of a Soul," etc., will welcome this last published volume by so helpful and wise a writer. So widely and favorably has Dr. Dresser become known as a writer on subjects relating to mental conditions and health that he is often called upon in person and by correspondence to help sufferers from nervous disorders. The first six chapters of the present volume were written in response to actual appeals made to him for help. They therefore have the value of direct appeal to experience. These chapters are: "A Message to the Well," "A Message to the Sick," "To the Sufferer From Nervous Fatigue," "To An Imprisoned Soul," "To a Theological Student," and "To a Clergyman." The aim of the second half of the volume is concerned with "Questions Raised by the Emmanual Movement." Its aim is "to differentiate the various types of psychotherapy, or essentially mental healing, and lead the way to interests which are of most permanent value, namely the religious and the educational." The book will do good wherever read. (G. P. Putnam's Sons, N. Y., $1.25 net).

"Health and Suggestion," by Ernst Von Feuchtersleben, translated from the German by Ledwig Lewisohn. This little volume of 68 pages is considered a classic in German literature upon the whole subject of Psychotherapy. It is sufficient commendation of the book to know that the occasion of its translation into English was the commendation of Dr. Elwood Worcester of the Emmanuel Movement, who after having for ten years read everything in English, French and German that he could find, came across this volume, of which he said: "It contains the principles of our whole subject, and expresses many phases of our thought better than we are able to express it." While accurate in thought and concise in expression, the work is not technical, but rather popular and readable. (B. W. Huebsch Co., N. Y., 1910, by mail, $1.10).

"The Pleasure of Sin," by Daniel H. Talbert, has the suggestion of a good old orthodox sermon on personal immoralities. The theme of the author printed in bold face type at the close of every chapter is, "There is neither pleasure nor profit in sin." The argument is based upon the thought that sin is a violation of natural law, and penalty must be paid. The presentation lacks charm, but the truths taught are wholesome. (Published by the author, In-

dianapolis, Indiana).

"Building Your Boy, How to Do It; How Not to Do It," by Kenneth H. Wayne. "A boy is an animated bundle of well-nigh infinite possibilities. How best to develop these is the problem; largely the father's task. The right and wrong of it, this book discusses." These words constitute the entire preface of the author, and reveal at once his point of view and the conciseness of his treatment, of a series of rather homely but vital topics such as, "Give Your Boy a Chance," "The Wrong of Inattention," "Get Interested in His Affairs," "Do Not Spy On Your Boy," etc. Though the type is large there are but 88 pages in the volume. A helpful hour's reading for young parents and teachers. (A. C. McClurg & Co., Chicago, $0.50 net).

"The Gospel of Love," by Rev. Edmund G. Moberly, a clergyman of the Church of England, will hardly appeal to the taste of those who have developed a strong liking for the things that are new, or writings made in the atmosphere of present day problems and thought. Mr. Moberly's treatment of his theme is somewhat trite, but may be read by one when he is in a mood to let himself be preached to on "The Gospel of Love" without too much reference to the problems of thought and life today. (The Nunc Licet Press, Philadelphia, 193 pages).

Book Notes

BY E. H. W.

From Harper & Brothers come two books widely distant in space and manner. The first is "St. Peter's Umbrella," from the pen of the Hungarian writer, Kalman Mikszath, translated by B. W. Worswick, with an introduction by R. Nisbet Bain. The title-page calls it a novel, but it is rather a series of simple stories grouped around a few central figures,—and an old red umbrella! It is full of the quaint charm of the folk-lore of a primitive people, and the author does for the Hungarian peasant what Jeannette Marks does for the Welshman in "Through Welsh Doorways." It smacks of the soil in every line, and nothing could be sweeter or simpler or more refreshing to read when one is tired of "artificials" and upholstery. The second book is "Winslow Plain," by Sarah Pratt McLean Greene, and the scene is laid in a quaint old New England village, some fifty or sixty years ago; and because it happened to be on the same table with "St. Peter's Umbrella," the challenge came to compare the unconscious testimony of the two and note the complexities of the "simple life" in a New England town even half a century or more ago as compared to the life of the Slovak priest whose sole inheritance and almost his sole possession was the basket that held his baby sister Veronica and a pet goose,—all guarded by the red umbrella. Patience Haskell is sweet and womanly enough to account for the devotion of her little boy "Timmins," as well as for that of her grown-up lover, Percy Knight, but one misses in some degree the delicious humor of Mrs. Greene's "Flood-tide" and "Vesty of the Basins," a humor which is sadly needed to reconcile one to the tragic ending. Price of each, $1.50.

"The Treasure of Peyre Gaillard," by John Bennett, published by the Century Company, is a wonder-tale of adventure; "being," to quote from the title-page, "an account of the recovery, on a South Carolina plantation, of a treasure which had remained buried and lost in a vast swamp for over a hundred years. Containing the strange history of Peyre Gaillard, Judas Gay, his man, and the double cryptogram; the surprising narrative of my uncle Peter John; and the myths, legends and history of that ancient mansion, Indigo House, Blue Hill Plantation, St. Jude's Parish, Santee." The story begins in those cruel days of bitterness and poverty immediately after the Civil War and follows the hero through one crushing disappointment after another to his discovery of an incredible treasure by means scarcely less ingenious and thrilling than those employed in Stevenson's "Treasure Island." But at the end "the whole world was smiling." Read it when you are tired of sense and want your nonsense couched in attractive and luridly dramatic form. Price $1.50.

"Ocean Life in the Old Sailing Ship Days," by John D. Whidden, published by Little, Brown and Company, is another relic of the days of a generation now rapidly passing from our sight. The author writes of twenty-five years of varied experience as ship-boy, sailor, mate, captain and ship-owner, an experience which goes far to reconcile the reader to the author's lack of practice and skill as a writer. He often emphasizes the trivial at the expense of the important, but the story still carries with it the nameless charm which ever accompanies the truly genuine. Price $1.50 net.

"A Million a Month, by a Millionaire," written by F. W. Moore and published by the Continental Publishing Company, New York, is a book with a purpose, a noble one, and a somewhat clear grasp of the principles underlying the present struggle between capital and labor. It would seem to be made up of a series of experiences rather too diffusely told to produce the desired effect. The book is a cross between a collection of stories and a series of essays, and it is to be feared that the story element is too pronounced for the would-be reader of sociology and the essay form too evident to please the story-hunter. The best of the argument is fairly well summed up in the preface. Price $1.50.

A Bunch of Putnam Novels

BY F. L. T.

Among the books from G. P. Putnam's Sons this year one finds a great variety of subjects, methods and styles. The psychological, the historic novel of adventure, the study of the development of passion, religious and artistic, and the sociological novel are represented.

An interesting contrast in the psychological method of treatment is marked in reading Clare Benedict's "A Resemblance and Other Stories," after having followed the unhappy struggles, both mental and physical, of "A Woman at Bay," by Sibilla Aleramo. Clare Benedict's stories are fresh and direct and act like a draught of air in cooling the feverish impression received from the reading of "A Woman at Bay." "A Resemblance" deals with the likeness between a spectator and an actress who plays the part of Lady Macbeth and with the similarity of their experiences in causing unintentionally the downfall of their re-

spective husbands while in reality they (the ambitious wives) are struggling to further the worldly success of their spouses. Happily the spectator saves her husband from destruction by the power of her devoted love and all ends well. It is indeed unfortunate that the psychological analysis of a human mind should lead to morbidness as it does in "A Woman at Bay." The book presents one phase of European life, the position of a woman on the continent, in Italy, to be specific, and shows the glimmer of light in the slow advance of woman's progress in Europe. It also measures the cost of this advance in the hardships endured by the leaders who, in this, as in every other new cause, break the way. The reader feels that if the personal element of morbidness had been controlled and suppressed a little in order to emphasize the universal cause, the freedom of women, the book would have had more carrying power.

There is also some pyschological analysis in "The Devourers," by A. Vivanti Chartres, but here it is subordinated to the unfolding of the story, which is also laid in Europe, and the tracing of the development of genius. Perhaps the connection between the story and its title is found most clearly in the preface: "There was a man and he had a canary. He said, 'What a dear little canary! I wish it were an eagle.' God said to him, 'If you give your heart to it to feed on, it will become an eagle.' So the man gave his heart to it to feed on. And it became an eagle and plucked his eyes out.

"There was a woman, and she had a kitten. She said, 'What a dear little kitten! I wish it were a tiger.' God said to her, 'If you give your life's blood to it to drink, it will become a tiger.' So the woman gave her life's blood to it to drink. And it became a tiger, and tore her to pieces.

"There was a man and a woman and they had a child. They said, 'What a dear little child! We wish it were a genius.' . . . . . ."

"San Celestino," by John Ayscough, traces the life of a hermit from his early conversion to his position as pope and its unhappy ending. The balmy atmosphere of Italy and the influence of the Roman Catholic church in its subtle appeal to the senses served to soften the sorrows of the dear old man, who was taken from his simple life as a hermit to fill the position he considered most honored of all, but which he did not desire.

Of the historical novels of adventure, "Arms and the Maid, or Anthony Wilding," by Rafael Sabatieri, is most interesting and exciting. Beginning with a challenge to a duel, the action increases in intensity and speed with each chapter. With a background of cavaliers and ladies in their powdered wigs and beautiful brocades and a foreground of clashing swords and loud voices; for purpose the attempt to put the Duke of Monmouth on the throne of England, interwoven with a romance begun after marriage, how could the book fail to please the most critical reader?

"Uncle Gregory," in the book of that title, is a successful banker of immeasurable wealth, a sectarian, an efficient man obstinately philanthropic on the grand scale, one in whom a kind of formal righteousness is blended with treachery and dishonesty. George Sanderman gives us a picture of him as he is found in certain communities and only exaggerates his type in order to reveal it more clearly.

In "The Master Girl," Ashton Hilliers has presented a story of prehistoric times, showing the emotions and thoughts of primitive man and woman in such a strong light that we of the present day have difficulty in recognizing our inherited tendencies as coming from ancestors of this savage type. Once again the question of heredity and environment arises and the relative power of each of these influences in the life of the twentieth century. The story is told in the form of a dream and we marvel at the originality of the fantastic conception of the author.

In "He Restoreth My Soul," A. H. W. points out many of the social evils of modern life and strives to suggest some ways to help correct these tendencies, using the Bible as a basis for his work. He takes also the scientific view in regard to the theory of the "survival of the fittest," and claims that most evils arise from the perversion of tendencies to good. The instinct of self-preservation, the harmonizing of man with man, and man with God, he considers the "trifold office of the soul" in its journey through the earth-life. The book is stimulating and offers a new view of old problems, which view would be more convincing if less "wordily" expressed.

From the pen of Margaret Mordecai we have the "Flower of Destiny," a collection of short stories which deal with the harem from the time of Mohammed down to the present day. The stories are interesting, for Miss Mordecai seems to have a clear conception of "the languorous life of the East, with its sensuous charm, its jeweled splendor, its emotionalism, its petulance and its treachery." It is a good book with which to pass a few quiet hours.

We are always interested in the country girl who goes to the city. We like to watch her adapt herself to new conditions without losing her fresh and enthusiastic viewpoint. Marah Langdon, in "An Apprentice to Truth," by Helen Huntington, born of a good old Vermont family, has an invitation to New York to live as a companion and friend to a distant cousin. She accepts the promising offer but after a few weeks finds many bitter disappointments which, as "An Apprentice to Truth," she learns to endure. The author shows us in her heroine the representative type of the New England girl, whose conscience dictates her conduct no matter where she may live, and the narrative follows her unhappy life with uncongenial companions until we begin to wonder if she will never emerge from the tangle of life into which she has been thrown. Just as we are about to give up hope, a sudden marriage occurs and all ends happily. Aside from our first interest in the girl, the book holds very little of permanent value for us. The author herself gives in one passage her views of modern fiction, which cover the realm of the fiction of today, with rare exceptions. She says in speaking of a certain book: "It was a tale of sin and retribution written by a woman in that peculiarly vivid and realistic style which characterizes modern art. Cheap and melodramatic, lacking in form, in beauty of phrase, it had nevertheless the peculiar naturalness of kodak photography. It would never stay long on library shelves, for it was not literature, but as a journalistic presentation of life, it might linger a decade in the mind of its readers."

Literature

By E. P. Powell

A little bunch of dainty literature has been accumulating on my table, and I think it is now about time to put it in the fire. It has an affinity for that place. The first one that I pick up reads: "After which you will begin your long and terrible punishment in Hell; a real, burning, fiery, brimstone Hell; weeping, wailing, screaming, crying, cursing, groaning, praying, and trying to escape, but never able to do so, and must suffer forever the punismment of the wicked and the damned." There is a lot more of this sort not necessary to quote. Then, to pick out my sins, I am told that I must believe in the literal inspiration of the Bible. "Do you imagine, reader, that empty talk about honest doubt will shield you in the day of wrath? Do you think that picking faults with the book of God,—that word of Eternal Truth,—will hide you from the Judge upon his judgment throne?" The sender of this tidbit writes with his pen in large letters the word, "Never." To this screed I reply, "Dear boy! Don't you know that the world has outlived all that savagery? Yes, the Bible is inspired when it says that God sends his sun to shine on the just and unjust alike,—or you would have to sit always in the shade. With such a mass of inspiration, it is a pity you cannot yourself get inspired; at least with the spirit of the Good Samaritan and the rest of the Parables. But no, you exhaust yourself damning those who do not see the Universe through your pinhole. Poor little fellow! Try to love your neighbor like yourself. Try hard. Keep at it; and you may be able, by and by, to see what a shocking share of ignorance you are proud of, and what a trifle of common sense has come into your possession. Why, my poor fellow, while you have been cursing your neighbors, science has opened the heaven-windows wide; and we are sitting out on our soul-verandas, singing like larks, and yet not half of us believe that even Job was inspired. We just get all the *good* we can out of the Bible, while you get out of it all the mean and hateful,—and you get a great deal too much of that. Now really and truly, if you believe in the inspiration of the Bible, I hope you will try to find God there somewhere; if not there, at least you may find him in your garden, and then put his soul into your bony soulless book, just as Aunt Laura put pennyroyal into her musty bureau drawers. Then stop your wicked effort to terrify weak people into being as small as yourself, and hereafter spend your time in trying to be large enough to comprehend the Bible, whether inspired or not. My dear boy, good bye, and God bless you. If you ever get into hell I will come to get you out if I can."

From Houghton, Mifflin Co., Boston and New York, I have received "Clever Betsy," by Clara Louise Burnham,—the cleverest novel I have read for a very long while. New England beats the world for original characters, and it is a long while since anyone has given us anything like as fine a grouping of such characters as the present author. Clever Betsy herself would make a novel memorable, but here we have Captain Hiram, who is quite her equal; leaving Robert Nixon and his Rosalie as very attractive and lovable, but no wise as original. Everything comes out right, as it always should in a novel of this sort, and the courting is so suggestive of roses and blue skies, that it increases your love of humanity, while you grow steadily into a very normal state of physical and moral health. Take the book and read it for your own good. It is not a great book, but it is an awfully good one.

"Heimat," by Hermann Sudermann, known to English readers as "Magda," is the author's protest against the narrow German provincial home, the dictatorial father, the obedient wife and daughters. It pleads for the emancipation of woman, her right to make and enjoy a career, to run the full gamut of human experiences, "love, hate, thirst for revenge, ambition, want, and the highest, warmest, the holiest of all,—motherhood." Even when these come as the result of initial sin, they broaden and build up a character which, through suffering, grows into a full human being. Sudermann would teach in "Heimat" that such development spells human progress. Published by J. G. Cotta'sche, Stuttgart and Berlin. J. P.

F. Marion Crawford's unique use of telepathy in his novel, "Cecilia," published by Macmillans, might have been interestingly written as a short story instead of a 400-page volume. Only three characters hold the interest of the reader. A young Italian girl goes from the lecture room of the Sorbonne in Paris to the elaborate formal etiquette of Roman society. A Vestal maiden in purity of thought, she comes to the realization of her dreams of love for one man after a trying period of betrothal to his dearest friend.

J. B. S.

Book Notes

By J. H. Crooker

"The New Theology" (Broadway Publishing Co., 206 pp.) is addressed to Methodist laymen by a Methodist layman, Mr. Hamilton White of Chicago. The intention of the aged author is praiseworthy, but his contribution to religious literature, it is to be feared, will make very little impression upon any of the classes whom he addresses.

"Belief in a Personal God (Sherman, French & Co., 52 pp. $0.50) by A. V. C. P. Huizinga, is a brief, well written essay on a profound theme. The writer is evidently a person of culture, who has thought earnestly but not very clearly on the topic which he discusses. Not very much can be expected of one who writes such a sentence as this: "Rationalism, disregarding the personal God as revealed in Christ, sinks necessarily into a conventional morality."

"Egypt and Israel" (The Torch Press, 548 pp., $2.00 net) by Willis Brewer, is a finely printed book which presents "An Inquiry into the Influence of the More Ancient People upon Hebrew History and the Jewish Religion." The last hundred pages deal with many problems respecting the historicity of Jesus and the origin of Christianity. Many facts have been gathered by the writer but they are imperfectly understood and unwisely used. All in all the sort of book that represents an immense amount of wasted energy.

The University of Chicago Press has done well to publish an English translation of Lobstein's "An Introduction to Protestant Dogmatics" (275 pp., $1.62 postpaid). Dr. Lobstein adorns the chair of Theology in the University of Strassburg. The translation, a piece of accurate work, has been made by Dr. A. M. Smith of the University of Chicago. This is a valuable work of gracious mediation in the field of theological discussion between old and new. It shows conservatives that they must surrender some non-essentials. It shows radicals that they must not cut too deep into the roots of piety. It shows the timid that true science and scholarship will not destroy anything really valuable in Christian faith. The words of the translator present the keynote of the treatise and they are true so far as the thought side of religion is concerned. "The whole trouble from which churches and theological seminaries are suffering deplorably today arises simply in a misunderstanding of the real issue between the old and the new theology." This book, though stiff reading, will help to remove this difficulty.

BOOKS RECEIVED

G. P. Putnam's Sons

Porfirio Diaz, President of Mexico. By José F. Godoy. 253 pages, $2.00 net.

An Apprentice to Truth. By Helen Huntington. 405 pages, $1.50 net.

A Message to the Well. By H. W. Dresser. 204 pages, $1.25 net.

The Education of the Child. By Ellen Key. 85 pages, 75 cents net.

Modern Christianity. By John P. Peters. 323 pages, $1.50 net.

"Resources," An Interpretation of the Well Rounded Life. By Stanton Davis Kirkham. 236 pages, $1.25 net.

Modernity and the Churches. By Percy Gardner. 314 pages, $1.50 net.

The Old Egyptian Faith. By Edouard Naville. 321 pages, $1.50 net.

Monasticism and Confessions of St. Augustine. By Adolph Harnack. 171 pages, $1.50 net.

Gerrit Smith. By Octavius Frothingham. 369 pages.

The Romance of the American Navy. By Frederick Stanhope Hill. 395 pages, $2.50 net.

Function, Feeling and Conduct. By Frederick Meakin, Ph. D. 276 pages, $1.50 net.

The Master Girl. By Ashton Hilliers. 245 pages, $1.25 net.

The Two Knights of the Swan. By Robert Jaffray. 123 pages, $1.25 net.

Poppy, the Story of a South African Girl. By Cynthia Stockley. 452 pages, $1.35 net.

A Marriage Under the Terror. By Patricia Wentworth. 384 pages.

The Real Roosevelt. His Forceful Utterances on Various Subjects. Selected and arranged by Allan Warner.

Master of the Vineyard. By Myrtle Reed. 372 pages, $1.50 net.

Sonnets to a Lover. By Myrtle Reed. 89 pages, $1.25 net.

The Mistress of Shenstone. By Florence L. Barclay. 340 pages, $1.35.

History of Old Testament Criticism. By Archibald Duff. 201 pages, 75 cents.

The Vicar of Wakefield. By Oliver Goldsmith. 272 pages, $1.50.

The Unexplored Self. By George R. Montgomery, Ph. D. 249 pages, $1.25.

The Basis of Musical Pleasure. By Albert Gehring. 196 pages, $1.50.

The Political Theories of Martin Luther. By Luther Hess Waring, Ph. D. 289 pages, $1.50.

The Sword in the Mountains. By Alice MacGowan. 455 pages, $1.35 net.

Monster-Land. By Rowland Quiz. 344 pages, $2.50.

The Little Gingerbread Man. By G. H. P. 20 pages, $2.50.

The Religion of Israel. By Alfred Loisy. 288 pages, $1.50 net.

Protestant Modernism. By David C. Torrey, A. B. 172 pages, $1.50.

Islam Lands. By M. M. Shoemaker. 351 pages, $2.50.

The Silent Isle. By Arthur Christopher Benson. 444 pages, $1.50.

Where Ghosts Walk. By Marion Harland. 292 pages, $2.50.

The Macmillan Company

Western Women in Eastern Lands. By Helen Barrett Montgomery. 286 pages, 50 cents net.

A Modern Chronicle. By Winston Churchill. 524 pages, $1.50 net.

The Gospel and the Modern Man. By Shailer Mathews. 331 pages.

Mexico. By W. E. Carson. 439 pages.

The World a Spiritual System. By James H. Snowden. 316 pages, $1.50 net.

China As I Saw It. By A. S. Roe. 331 pages, $3.00 net.

A History of New Testament Times in Palestine. By Shailer Mathews. 234 pages, $1.00 net.

The Building of the Church. By Charles E. Jefferson. 306 pages, $1.25 net.

Great Cities in America. By Delos F. Wilcox. 426 pages, $1.25 net.

The Conservation of Natural Resources in the United States. By Charles Richard Van Hise. 413 pages, $2.00 net.

The Bible for Home and School, Isaiah. 421 pages.

Unitarian Sunday School Society

World Stories. By Joel H. Metcalf. 65 cents.

The Bible as Literature. By John Mills Wilson. 162 pages.

Hebrew History. By Henry Hallan Saunderson. 65 cents.

Comparative Studies in Religion. An Introduction to Unitarianism. By Henry T. Secrist. 65 cents.

First Book of Religion. By Mrs. Charles A. Lane. 65 cents.

Movements and Men of Christian History. By Charles T. Billings. 65 cents.

Hebrew Beginnings. By Ednah H. Stebbins.

Stories from the Old Testament. By Mrs. H. C. Parker. 65 cents.

Jesus of Nazareth. By Charles Edward Parks. 65 cents.

The Work of the Apostles. By Henry Hallam Saunderson. 65 cents.

Stories from the New Testament. By Oliver J. Fairfield. 65 cents.

Sherman, French & Company

Religion and Life, Chapel Addresses by Members of the Faculty of the Meadville Theological School. 274 pages.

I Choose. By Gertrude Capen Whitney. 90 pages. $1.00 net.

Yet Speaketh He. By Gertrude Capen Whitney. 85 pages. 80 cents net.

A Married Priest. By Albert Houtin. 100 pages. 70 cents net.

Belief in a Personal God. By A. V. C. P. Huizing. 52 pages.

The Facts of Faith. By Charles Edward Smith.

From Text to Talk. By Addison Ballard. 214 pages, $1.20 net.

Writing on the Clouds. By Arthur Newman. 91 pages, 90 cents net.

Notions of a Yankee Parson. By George L. Clark. 125 pages, $1.00 net.

The Tragedy of Hamlet. By Henry Frank. 319 pages, $1.50 net.

The Border of the Lake. By Agnes Lee. 89 pages, $1.00 net.

Commentaries on Sin. By George Frederick Jelfs. 105 pages, $1.00 net.

Sun-Ways of Song. By Alonzo L. Rice. 100 pages, $1.00 net.

The Way of the Will, The Unity of the Universe. By P. W. van Peyma, M. D. 66 pages, 80 cents net.

The Dream Road. By William D. Gould. 108 pages, $1.00 net.

What Dreams May Come. By Florence Nevill. 54 pages, 75 cents net.

A. C. McClurg & Company

John the Unafraid. 128 pages.

Nietzsche, In Outline and Aphorism. By A. R. Orage. 188 pages, 75 cents.

Lincoln. By Isaac Newton Phillips. 117 pages, $1.00.

Beyond the Mexican Sierras. By Dillon Wallace. 301 pages, $2.00 net.

Building Your Boy. By Kenneth H. Wayne. 88 pages, 50 cents net.

Story Telling. What to Tell and How to Tell It. By Edna Lyman. 229 pages, 75 cents net.

Love, Friendship and Good Cheer. Compiled by Grace Browne Strand. 72 pages.

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company

Abraham Lincoln Centre

$2.00 PER ANNUM

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"Entered as Second-Class Matter, Janu ary 12, 1899. at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

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AMONG RECENT BOOKS.

In the book world more properly speaking, there are some most delightful volumes in history that cannot fail to attract the American reader. It is the field of history, indeed, that charms us the most, and by which we know best the France of our pilgrimages.

Two younger writers, both, however, already "laureates" of the Academy and critics of a made reputation, have offered the most agreeable series of biographical-anecdotic histories for the aid of those who delect themselves in the personalities of the great. M. Alphonse Seche and M. Jules Bertaut have already published a long list in these "picturesque lives." Thus George Sand, Verlaine, Diderot, Byron and Tolstoi also have been made to pass vividly before our eyes. Their latest volumes are those on Baudelaire and Balzac—two geniuses wholly un-American, and for that reason perhaps more touching in our eyes. In these biographies, the authors introduce the reader, not to a dry enumeration of literary careers but to the intimate existence of the eccentric poet and of the unpractical, utopian romance. They tell us what there is pathetic in the waywardness and expiation of Baudelaire; and what of morally heroic in the undaunted labor of Balzac, or of sentimentally tragic in the union so long dreamed of, and so unhappy in its reality. One is brought to feel all this as if one knew and had long conconversed with these men of fame. Such a wealth of documentation of the intimate order presupposes a literary connoisseurship of no mean rank. And to add to the mental picture, numerous reproductions, hitherto unedited, of portraits and places, embellish the volumes.

Another historical work of fascinating interest emanates from the pen of the General de Piepape, distinguished officer, retired from military duties, but in the foremost ranks as historian of the notable epochs of France's past. The present volume is entitled "La Duchesse du Maine," the princess who was the grand-daughter of the Great Conde, and wife of the son of Louis XIV and La Montespan. So small in stature was the duchess that she was called the "doll of the royal blood." But in this four feet of womanhood there dwelt something of the restless brain and qualities of audacity and risk that we know of in her illustrious ancestor. It was she who, during the minority of Louis XV, ambitious even to treason, and smarting under the stigma of her husband's birth, conceived and led the famous conspiracy of Cellamare, to overthrow, with the help of Spain, the Regent, and bring into eminence the house of Maine. The long and remarkable life of this seventeenth-century "feminist," the splendors of her chateau at Sceau (so near to Paris), her rivalry with the Court, her patronage of the arts and letters, all this is brought into striking relief by the eminent historian.

At this present moment, when all the world is moved, whatsoever be their private convictions, by the innocent expiation and the predestined fall of the young King of Portugal, the recent romance of M. Andre Lichtenberger entitled "the Little King" (Le Petit Roi) becomes the book of the hour. M. Lichtenberger is one of the officers of the Musee Social, of which I will speak here another time, and which performs an enlightened service internationally. Our author has published a long list of delicate and idealistic romances, stories of childhood in many cases, but profound with that most subtle psychology of the young awakening soul. "Little Trott" and "Little Trott's Sister" are among this series. In "The Little King," we have the exquisite, melancholy picture of an eight-year-old monarch of some eastern European kingdom, last of a tragic line, and on whose young head the fatal crown presses heavily. Doomed like Manuel to accumulated disasters, victim meanwhile of state ceremonials, having neither the time nor the permission to be a child, yet just the same carrying in his heart the star-like flower of naive innocence, the little King has hours of despair and revolt. But slowly there dawns upon his infant intelligence the consciousness that he has a charge, and that he must be faithful to his trust. With this glimmer of a moral understanding, he takes up royally his burden; and the reader is left with the hope that both prince and people may know happier days, if justice begins its role. The style of the romancer is simple, graceful and full of quiet humor.

It seems to me time to dissipate the misunderstanding into which has fallen the word "Frenchy," as it is applied by Americans. Ordinarily, the meaning given to this adjective is that of something unduly light and frivolous—not to say condemnable. The manner in which I shall use it will be to define those traits and those literary creations that bear the finest mark of the Gallo-Latin spirit. As there is an American and a Germanic genius, so there is a quality of mind that we may call "Frenchy," and which is not the more despicable because it foams and sparkles, instead of running deep and slow.

It is in this sense that I recommend to those curious of such dissimilarities of talent the (excellently) "Frenchy" work of M. Henri Duvernois, Parisian writer full of nerve, of capacity, fantasy, and indisputable knowledge of human nature. M. Duvernois is not an appointed moralist. As it has been said, the novelist is less openly ethical in this literature. His pictures of Parisian life, of the struggles of an honest woman afflicted with an economically incompetent husband to supply his place (Le Mari de la Couturiere) and to remain charming and tender, living above her disappointments, and numerous sketches of the problems of human life in the capital, are perhaps more thought-awakening because the public is left free to "conclude" its own lesson. The latest book, "The Good Misfortune" (La Bonne Infortune), which relates the sentimental adventures of a poor young man, has the same whimsical, capricious, "Frenchy" mark. But it cannot be read without a certain emotion, so true is the note struck after all, and so simple the method of making us feel that one loses one's finest life in attaching oneself, even scrupulously, to the small details of material comfort. M. Duvernois has the precious quality of a just irony, that powerful and rapier-like corrective of human folly.

And lastly, and of the same "Frenchy" genius, comes the skillful satire of another pair of literary partners, MM. Paul Reboux and Charles Muller, and which will be particularly apreciated by those already familiar with the styles of the masters of French letters. "In Their Manner" (A la Maniere de) is one of the brightest pieces of caricature that has ever been written. It is not a vulgar parody, but an inimitable "taking off" of the little weaknesses of style and the pardonable vanities of thought that men of achieved reputation sometimes fall into. It is true that these human faults often render dearer to us our favorite authors. It is none the less amusing to have the same revealed to us, and it is a piquant service to do their masters as well, this holding the mirror up to the image that they cast. Tolstoi, Pierre

Loti, Jaures, Dickens, Zola, Daudet, are among the authors thus portrayed.

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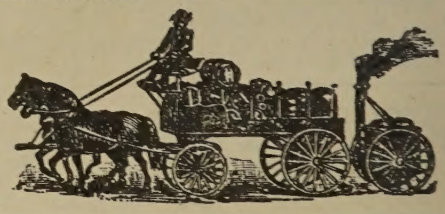

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